

Humanist

World Digest

Vol. 28, No. 2
MAY, 1956

1011 Heinz Avenue
BERKELEY, CALIFORNIA

COPY 25c
\$1.00 A YEAR

Faith, Science, Humanism

By D. M. Morandini

Justice and Economic Relationships

By Howard L. Buck

Freedom and Public Education

By Dr. Willard H. Goslin

AN EDITORIAL—HOPE FOR SURVIVAL

A LETTER FROM ADLAI

NEWS AND VIEWS

IDEALS TO LIVE BY

THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

PUBLISHED BY THE HUMANIST WORLD FELLOWSHIP,
INCORPORATED IN CALIFORNIA AS A NON-PROFIT ORGANIZATION
FOR EDUCATIONAL AND RELIGIOUS PURPOSES.

TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—A quickened conservation of the world's natural resources, including human resources, so as to arrest their wasteful exhaustion and wanton destruction and thus insure their longest preservation and widest beneficial use for man's survival on this planet.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

(Successor to WELCOME NEWS)
HUMANIST WORLD DIGEST

A Quarterly of Liberal Religion

E. O. Corson, Editor. Editorial Associates: William E. Zeuch, Dr. Phillip B. Oliver, Dr. Norval E. Packwood. Entered as second-class matter at the Post Office at Berkeley, California, under the act of March 3, 1879. Publication Committee: Dr. Harold Scott, chairman; Kenneth S. Brown, vice-chairman; Edward L. Ericson. E. O. Corson, Business Manager. Subscription Rate: \$1.00 per year. Vol. 28, No. 2, April-May-June, 1956. All rights reserved. The Humanist World Fellowship, 1011 Heinz Avenue, Berkeley, Calif.

The responsibility of signed articles in this magazine is accepted by the writers and does not necessarily reflect the views of the Humanist World Digest. Permission granted for reproduction of original articles when proper credit is given.

FAITH, SCIENCE, HUMANISM

By D. M. Morandini

**In principio erat verbum,
Verbum erat apud Deum,
Deus erat verbum,
Hoc erat apud Deum.**

The above quotation from St. John's expresses the fundamental and irremovable mystery of the "origin" of the world. No faith, no science, no humanistic belief can remove it. In this respect, faith of the conventional type, modern science, and scientific humanism differ only in the formulation of the fundamental mystery: our complete ignorance (the lack of empirical plus reasoning knowledge) of the "origin" and nature of the universe. Conventional Christian faith in St. John's words says:

- I. In the beginning was the Word, and the Word was with God, and God was the Word, the same was (in the beginning) with God.

The Humanists may say:

- II. First there was the potentiality of action, which was in the world; the world itself was then only a potentiality of action, which was within it.

Modern physical science says:

- III. Space, time, matter and energy (or space-time and matter-energy) are the unexplainable first concepts to which the dynamic action patterns (physical laws) of the universe can be reduced by logic.

The explanation of the so-called "ultimates" (first causes, first mover, etc.) is not within the ken of man. We might as well face this fact at the start of our discussion of faith and science and humanism. He who believes that he has solved the mystery of "becoming and being" by accepting an authoritative statement as its explanation believes merely in dogmas usually handed

to us in forms of revelations. And he who thinks that by accepting the basic postulates of the physical sciences (an acceptance that is necessary for scientific procedure) has put his hands actually on the key which will unlock the chamber containing the ultimate secrets of the "beginning and real nature" of things only engages in self-deception.

Neither religion, nor science, nor philosophy, nor any other field of human endeavor, such as art, for instance, can reveal to us the "real **ultimate** nature of the universe" (if this wording has any meaning at all) or make us realize how space-intervals or time-periods are or can be limitless, that is, without a start or an end. Nor can they give us, at the present time, a clear explanation of such concepts as life, consciousness, thought processes, mind, etc., although they often can induce the **feeling** of our close affinity with them.

Grasping then the straw of rescue which is floating before us on the ocean which hides the "fundamental mysteries," grasping the straw of feeling these close affinities, the mystic sets out to create his dream world of felt or revealed truths and certainties by intuition. He does this not by penetrating the ocean surface into the secret depths—this is just what he escapes by grasping the straw—but by constructing for himself (often without knowing that he does so) elaborate and emotionally very satisfying "realities"—enduring truths and certainties—out of the deeply felt nearness to and relations with the great unknown.

The scientist and the scientific humanist with him does not do this. He, too, feels his nearness to and kinship with the great unknown, but instead of indulging in **mere** intuitive speculations about its nature, the scientist tries to see how deeply into the ocean of the formerly fundamental mysteries can he descend in his diving bell without losing his firm contact with his ship of scientific coordination above. He does not "solve" the mysteries by this altogether; he only replaces them by other ones which remain, for the time being, below the as yet unpenetrated depths of the great unknown.

Thus are discovered the atoms and their constituting parts, the protons, neutrons, electrons and numerous other basic constituents of the universe. They all remain "basic" as long as no other more basic entities or concepts are discovered to replace them. Thus are discovered the billions of stars (suns) and their millions of island universes (galaxies.) The new discoveries are linked to the body of formerly coordinated knowledge as

safety as possible; or else they furnish us clues by which to rearrange the body of former knowledge in harmony with the new discovery.

In all this scientific procedure, despite the most rigorous methods in experimentation and logic, **there is no absolute certainty**. Scientific truths of yesterday are constantly replaced by newer truths of today which themselves will remain to be true—scientifically and not absolutely—only until they are not contradicted by still newer discoveries in our careful descent into the depths of the unknown. And the great unknown's depths seem to be fathomless; no matter how deeply we descend, unpenetrated deeper depths remain below us.

Nevertheless, the structure of organized knowledge—science—is constantly increasing as thousands of scientific workers contribute to it, and contribute in an accelerated tempo, century after century, decade after decade, and year after year. It is only the belief that there will always remain unsolved fundamental mysteries that prompts us to say that there are no incontrovertible or absolute truths in science. But just the same, even though scientific truths are only high probabilities, scientific truth, despite their transitory nature, are far more certain than are the most certain certainties which man accepts on **mere** faith, revelation or scientifically unaided intuition. (Here I wish to remark that perhaps no one, artist, philosopher or believer, employs his imagination and intuition to such a great extent as does the **coordinating** scientist. But this systematizing and principle-finding scientist puts one great restraint on the free sway of his imagination and intuition; he tries to harmonize the intuitive or imagined results with one another and with previous knowledge, he wants to make the results self-consistent as well as empirically "true," that is, agreeing with experience whenever direct or indirect experience is possible through observation and experimentation. In other words, whatever his imagination or intuition creates must be **noncontradictory** to the rest of knowledge. Often, for a while, the scientist does not succeed in this because during fertile times of discovery the new "truths" are very fluid. But the scientist always hopes that they will congeal finally to a "consistency" which will be consistent with the rest of knowledge that will be accepted as such by that time.)

Thus, basically—and despite his scientific methods of procedure in experience and logic—the scientist, too, believes in fundamental mysteries that persist behind the continually ex-

panding limits of scientific knowledge. Contrary to the mystic, however, he does not permit intuitive insight to rule him during his search. He puts his mysteries where they, in his belief, belong, namely, at the **start** of his procedure and does not let them interrupt his consistent experimental and logical program at any step later. If such a basic interruption does happen, he starts the entire program anew with more circumspection, greater carefulness, better control.

The mystic, on the other hand, contemplates deeply in an armchair, or, still worse, "just feels truths intuitively." He recognizes them without hesitation and without any desire for consistency. They simply **are** true, and there cannot be any doubt about them, regardless how contradictory these truths may be to each other or to experience. Most of the time the mystic even shuns sense experiences of the conventional type because they cannot bring him truths at all. All truth is beyond the boundaries of this shadow world of experiences, all truth emanates from the mind, from consciousness, or from that real world of spiritual nature which is behind the world of physical experiences and which constitutes the really real world, perhaps the world of ideas of Plato.

The humanist accepts the **scientific** concept of truth. He does not believe that he is the only one who is "right" and that all other intuitive or idealistic philosophers are necessarily wrong simply because they feel their affinity with the great unknown in a different manner than he does. In other words, the scientific humanist is not a dogmatist. He believes in individual integrity and the dignity and honesty of his fellow men of good faith. He gets along with them, except with the self-seeking scoundrel, who hypocritically preaches "truths" in which, perhaps, he does not even believe but which help him in his self-seeking and the abuse of others for his personal or tribal advantages. With these opportunists and fortune-seekers who often pose as leaders and benefactors of society, the humanist has little patience; he both pities them and detests them and he strives to eliminate them from the arena in the interest of the well-being and progress of mankind. The humanist says: Whatever the fundamental mysteries of the world may be at any given time, it is up to us, scientifically informed men of good will, to make this earth a good place of living for all and to use the achievements of the physical, social and psychological sciences for the benefit of all men.

We see, therefore, that mystic, scientist and humanist all have "faith." Each of them has his own conception of the underlying ultimates of the universe of which, despite their feeling of affinity with them, the scientist and the humanist know nothing scientifically. (The mystic may "know" these mysteries by intuitive insight.)

But regardless how mystic, scientist and humanist may differ from one another concerning the "ultimates," nevertheless they are able to get along with each other in the best harmony for the common purpose of making this earth a constantly better place of living, physically, socially and within our inner lives. If they are men of good will, they do not expect each other to agree on the fundamentals, even though as an intellectual pastime they often engage in the discussion of these fundamental ultimates in order to clarify ideas, to learn from each other and to experience the thrill of fellowship that results from such discussions if they are not carried on in an atmosphere of self-justification, "How right I am" or "I'll show him who is the better debater."

Faiths, religious beliefs of the mystic, the scientist, the humanist or anyone else are their own and as long as they are not anti-social, as long as they are not used to secure advantages at the price of detriment to others, such differing and diverse beliefs should—in humanist apperception—remain the inner convictions of those who hold them in good faith without hycocrisy and without ulterior motives.

But here is the point where scientific humanists draw the line. They are keen to recognize ill will, hypocrisy, mere lip service and opportunism whether such attitudes are taken by single individuals or by small or large groups of organized individuals. Humanists feel that they must remain guardians of social welfare and they are quick to unmask impostors, regardless of the garb of social dignity which such impostors may wrap around themselves.

As long as tenets of faith and religion held by others are not used anti-socially, the scientific humanist—who is not a mere armchair philosopher but practices his views—has no quarrel with these tenets regardless how much they may differ from those of his own. There are, however, certain misleading, dogmatic teachings and superstitious tents which are systematically disseminated for the purpose of securing undue advantages, economic priorities or unearned social prestige, or perpetuate old,

outworn traditions for those few who disseminate these tenets and for their inner-circle followers. Such misleading and abusing of society is usually accomplished by the infusion of deep-seated fear of future suffering—on this earth or elsewhere—if the individual does not obey certain anti-social demands of the selfish misleaders. Such misleaders prosper because they offer powerful magic at a price to those who succumb to the fear of future suffering. They assure the mislead of the potency of their magic, whether it is graft of magistrates, influence on governing circles, or mediation with supernatural agencies.

This is the point where the scientific humanist becomes outraged and starts his unceasing crusade against the impostors. But against differing religious convictions as such the humanist does not agitate because he believes in the freedom of thought, expression and religious belief.

Humanists hope, of course, that with the advancement of science and the integration of cultures there will come the general conviction in the world that differing ideas concerning the "ultimates" should not be in the way of mankind in reaching a better understanding of the management of human affairs. Humanists believe that when scientific knowledge, cultural attainment and the enjoyment of philosophy and art will be far more widespread than they are now the forces of integration for worldwide well-being, cultural progress, intellectual and material freedom, etc., will unite mankind for the common purpose of better physical, cultural and spiritual living than is possible today. For this they work devotedly.

The methods by which the humanists work for human betterment are many. Here we wish to point out only that humanists, too, can develop in themselves and furnish their followers with the kind of zeal which is said to result from deep, religious convictions and "inner experiences."

The humanists do not instill fear into the minds of people. They do not make them "behave" for fear of future punishment. But, on the contrary, they—through the confession and exercise of their humanistic faith—elevate themselves and their followers to those heights of human dignity and spiritual security which only follow from the lofty tenets of the brotherhood of all men. Such a dignified view of life is also concomitant to the deeply felt necessity of social cooperation and a religiously imbued feeling of mutual esteem and social interdependence. The dignity of human relations is paralleled then with an inde-

pendence in philosophical convictions and the social honesty of well-integrated, scientifically well-prepared, and culturally far-sighted individuals.

And the humanists of **today** possess also the "religious zeal" of deep belief: They are imbued with the spirit of life. They have a **guiding faith of cooperative action for the betterment of life on Earth**. The humanists have patience to achieve social goals—goals which may change while we work for them,—goals which, they feel, are in harmony with the "spirit" (sense, nature, structure, potentialities) of this great and indivisible universe that need not be compartmentalized into "natural" and "super-natural." They believe that, despite the fundamental "mysteries" of the world this **natural** universe permits them.—nay, predestines them,—to work for social progress, the elimination of international enmities, intranational strifes, the great lack of social security, etc. The humanists feel (have faith) that, even though we have earthquakes and hurricanes,—nature gives a high degree of "security" (even though no certainty) on which physical, mental and cultural progress can be built during the next ten billion years.

Enthusiastically, and motivated by their faith in man and nature, the humanists continue to work—in face of some social chaos and frustration—for a continuously improving future of a globally cooperating mankind.

Dr. Morandini is a graduate of the University of Technical Sciences at Budapest and has advanced degrees from that institution and U.S.C. He is now Educational Coordinator of the Humanists of Los Angeles, of which he was one of the founders, and has several scientific treatise and inventions to his credit.

* * *

All over our country are partially isolated people fighting a good fight for liberalism, humanism and intelligence. If you like what they do or say or try to do, let them know. We can build a liberal fellowship in our culture if we show fellowship. We should imitate the pious, the miracle-ists, in showing a real interest in each other. Man is a social animal and cannot live long in isolation. Do something **now** for the sake of the future.

—Rev. J. W. M., Kansas

JUSTICE AND ECONOMIC RELATIONSHIPS

By Howard L. Buck

The acknowledged goal of all religion and philosophy is human improvement, individual and social—the achievement for human beings of maximal happiness, good-will and opportunity for self-development. But it is evident that most lovers of freedom fail to put “first things first” in their approach to our pressing socio-economic problems. Economic justice should be the first consideration.

The “law of justice” may not be the highest moral law. But isn't it the most fundamental? As a person must be just before he can be generous, so also must a society be based upon justice before it can be based upon benevolence. Most liberals seem to feel and think and act as if this proposition were false, as if sympathy and philanthropy could provide an effective substitute for justice.

A SOURCE OF CONFUSION

In a world everywhere becoming more and more collectivized and regimented, the demand for economic justice (as required in Mosaic law) is almost forgotten, and retrogression in human relationships proceeds apace. Why is this so? and why are men so wrongheaded in their quest for a reversal of this ominous trend? Much of this deterioration springs, I believe, from an almost universal misconception of the nature of property.

We can learn if we will from the early Israelites a basic truth inherent in human nature and in the nature of our universe—a universal and timeless truth. I refer to the “natural law of property”—the law that “to the laborer belongs the full product of his toil”. This is the everlasting “Law of Economic Justice”. Even though the methods employed by Moses would today prove crude and ineffective, the principle remains the same.

JUSTICE UNDER MOSES

Leviticus 25 shows how well Moses recognized this basic law. Every seventh year was a Sabbath Year, during which all land must lie fallow. Whatever the land yielded without cultivation during this period was free to everyone who would help himself to this “product of Nature.”

After seven of these seven-year periods came the Jubilee Year, when all unpayable debts were forgiven and to each family was returned its own share of what Nature had provided for

man's possession and use. Each landowner found that the price of his holdings (and the rent he could charge for them) decreased as the Jubilee Year approached; for who would pay as much for land he could use only ten years as he would pay if he were secure in his possession for fifty years?

(Contrast this with our (Christian?) practice! An absentee titleholder today reaps (without his turning a hand) the ever-increasing "unearned income" produced for him by others (produced by social labor) as technology and culture develop.)

A building, however, did not revert (without compensation) to the original possessor of the land: it remained the property of him who built it (or earned it). Thus was fully recognized thirty-five centuries ago, the eternal principle that both natural resources and the social product (the "increment of association") belong of natural right to the entire community; while that which the individual produces is wholly his and cannot rightfully be taken from him, even by Government. These ancient people understood that communities have their own source of revenue, without taxing (or robbing) the individual!

BASIC ECONOMIC PRINCIPLES

Land and chattel slaves are not property, should not be "capitalized." Neither should "social property" be confused with "individual property." The former is a "by-product" of the efforts of individuals and firms. It is the rightful "earnings" of communities and governments. The product of a farm or factory is part social and part individual: it is augmented by all human association and cooperation—by markets, railroads and schools.

This socially-created property is known by the Ricardian term "economic rent." It is the only rightful source of public revenue. For an individual to pocket this "unearned income" is theft. Government should guarantee to each person an equal share of this social product and of all natural resources and should keep open the doors of Opportunity.

That portion of a worker's output for which his efforts alone are responsible rightfully belongs to him alone: for anyone (including government) to take away from him any part of it without compensation is also theft. (Theft by LAW is even worse than theft by an outlaw) Can good-will, Christian charity and peace spring from the soil of injustice?

WHAT IS THIS "INCREMENT OF ASSOCIATION?"

Just as man formerly "owed" his brothers, so now may speculators "own" thousands of acres of our valuable waterfront acreage: they collect up to \$1,000 an acre annually while paying five or ten dollars an acre in taxes. Thus we sell \$1,000 worth of social services for ten dollars, losing the remaining \$990; then we tax our productive citizens into bankruptcy in a futile effort to make up the loss! Our Federal Government collects not a penny of tax on such land titles—not even for war! How often do we pause to question such injustice and stupidity?

At the "margin of production" there is no economic rent. As technology expands; as roads, schools and other facilities bring hitherto sub-marginal locations into production, economic rent absorbs a larger and larger share of the product on all superior sites, and the combined wages-and-interest share of total production is an ever-decreasing fraction!

It is not the land itself, however, but the title which has value. A deed to a location is a "license to collect rent." Rent is the Public's "wages" and "interest": it is the "wages" of those others whose investments of labor on OTHER SITES contribute to our safety, comfort and convenience.

Differentials in rents have much to do with the farmer's dilemma. Only those land owners who have more in land values than they have in improvements can profit as retainers of our socially-created rent. The actual land value of farmers is very little: most of what is assessed as "land value" is labor value, such as ditching, fencing, filling, and fertilizing. These are "improvements" and should not be taxed. The farm owner is the victim of an "unfavorable balance of rent": he collects little economic rent; but he helps pay high city rents when he markets his crops or has them processed, and again when he purchases his supplies. This largely explains the gap between what the farmer gets and what the consumer pays. These rent differentials, furthermore, lie close to the root of all modern WARS!

THE SOLUTION IS SIMPLE

We must stop taxing improvements and thus penalizing and discouraging production. We must requisition our own social product for revenue: this form of "taxation" is just and democratic. Taxes on labor products are tyrannical, arbitrary, frustrating. This change in revenue policy is now imperative if we are to have prosperity, security, and peace. It involves no tech-

nical difficulty: it requires only a gradual "tax-shift" from improvements to locational values. We must also work toward free international exchange. How can we hope for much improvement in the backward countries as long as we erect tariff barriers to prevent them from paying (through exports) for the products they so badly need from us which we so badly want to sell? (The proposals herein outlined are the very antithesis of the communism which Mr. Reinhold Niebuhr believes to be a necessary phase in the evolution of the backward nations.)

Our entire nation is now in a furore over the school problem—federal aid or bond issues? Neither is necessary. Every state and almost every county has sufficient natural resources and ground-site values from which to finance its schools—without outside aid and without taxing dwellings, businesses, improvements, or sales!

All American cities are on the verge of bankruptcy. Tax burdens discourage industry and construction. Every activity is penalized as if it were anti-social! Every one of these cities could be wholly self-supporting, and without debt, and be free of all financial embarrassment. This is not theory; for in many of the world's large cities it is fact; they tax only land values.

We should realize that natural economic laws are as timeless and inexorable as physical laws: we may violate them, but not with impunity. Can we not see that, since man is naturally gregarious, he is by instinct cooperative? Let us, then, take advantage of this natural instinct in man and stop trying to reform him! Eminent anthropologists and psychologists have determined that hatred is only frustrated love, and that most crime and "delinquency" spring from denial of opportunity, or from a thwarted quest for significance in life and for security and affection. Love, sympathy, integrity—these are attributes of changeless human nature. Without them, man could not have emerged from savagery!

When we have the "backbone" to establish economic justice, we shall discover that "human nature" is all right as it is and needs no reformation. It is the channeling of "human nature" which must be modified—through removal of the road-blocks to Opportunity!

We must learn, too, that a "labor surplus" is purely artificial—that the industrial struggle is deliberately man-made. For these never can be a natural scarcity of jobs: technology has always made more jobs: not even complete factory "automation"

could create unemployment in a free society. Services alone can provide more "jobs" than can ever be filled!—for human desires are limitless and man is the forever "unsatisfied animal."

We must learn that a swollen "super-government" is always more concerned with protecting Special Privilege than it is with safeguarding human rights and welfare. Our output of wealth per man-hour is about one hundred times what it was a century ago. But does the average worker get more than two or three times as much in real wages?

Can we not break loose from our traditional "closed circle" of economic and social thinking which revolves around the artificial labor-employer conflict? Can we not penetrate to the fundamentals of political economy, put "first things first"—seek first to illegalize Special Privilege and make room for economic justice?

National City, Calif., December 1, 1955

* * *

FREEDOM AND PUBLIC EDUCATION

By Willard H. Goslin

Dr. Willard H. Goslin, addressing the Eighth National Conference on Church and State, challenged the Roman Catholic Bishops of this country for their November 19 statement demanding certain public aids to parochial schools, and asserted:

"A citizen cannot buy immunity from his responsibilities for public education by paying his way into a private school. Those of us who wish our children in a school where a particular religious approach is used cannot as responsible citizens shirk our obligations to public education.

"Does anyone seriously contend that America could survive with ten school systems, or a hundred school systems, or 500 school systems, with the AFL-CIO maintaining one, the Chamber of Commerce one, Catholics one, Baptists one, Methodists one, Adventists one, Orthodox Jews one, and so on, and so on? To argue that any individuals or groups should escape any part of their responsibility for supporting public education because they choose to send their own children to private or parochial schools, or should receive assistance for all or part of a school which they choose outside the public schools is to argue that any and all groups should have such a right."

The speaker upheld the right of Roman Catholic leaders and their followers to work for a change in the American educational system, but he indicated that he saw little merit in the argument

that citizens who support private schools are victims of "double taxation." ". . . it seems to me that as American citizens," he continued, "the Catholic Bishops in the United States and their spokesmen would want to seriously consider their statements through which they have seemingly convinced so many of their fellow Americans that they are opposed to adequate finances for the public schools. If they are in reality for adequate finances for the public schools, as some insist, then it would seem a fairly simple matter to prepare a statement without reservations and circulate it among the American people. I estimate that such a procedure would not only benefit public education but would improve the climate of relationships throughout the United States."

Dr. Goslin emphasized, however, that the program is a broad one affecting various religious groups which are increasingly inclined to operate separate schools or to press for religious instruction in the public schools. "Many fall into the error at this point of thinking that all parochial schools are Catholic schools," he said. "There are several other groups of church-related schools. Numerous Protestants are tempted by the idea. Religiously-oriented schools for Jewish children are becoming more numerous. I have identified earlier my commitment to the defense of American citizens who make such a choice. However, I believe every American citizen who prizes his freedom and prizes the unified strength of America to preserve it, would do well to examine the long-run effect of an indefinite continuation of the expansion of parochial education in the United States.

"The tendency to separate ourselves into parochial school groups is only one of the points at which we have breached our concept of separating education and religion. We have arranged programs of released time for religious instruction. We have introduced worship services into classrooms and assembly programs. We have even gone so far as to permit teachers in public schools to check up on which children attended Sunday school.

"I do not say that religious instruction, worship services or Sunday-school attendance are bad practices. On the contrary, I have personally lent myself to such activities throughout my life. That isn't the question. The question is, do they belong in the public schools? Do such activities infringe on the religious freedom of some child or some group of children? The truth of the matter is that we are so divided in our religious beliefs and practices that it is next to impossible to find a classroom

of children in a public school where such exercises will avoid infringement of the rights of some American child. We set up the United States so that any citizen could hold any religious belief that was acceptable to him. We set up the American public school system and opened it to the children of all people to help uphold our system of liberty. An American child's rights are infringed if religious activities are carried on in his classroom that are outside the limits of the beliefs that have been taught in his home and church. It should be remembered that most of the practices to which I am presently referring are Protestant innovations practiced in predominantly Protestant communities. Some Protestants find it easy to get excited about the insertion of Catholic practices into public schools in predominantly Catholic communities. Some practices by Protestants or Catholics represent an impairment of our American guarantee of religious liberty.

"Sometimes I think we've done even worse with our attempts to find some sort of an official middle ground. For instance, the Board of Regents in New York State went so far as to select the words that they considered acceptable for the prayers of the children if New York if said in their classrooms. I wish to make my position clear. I don't want **any** official body in the United States deciding what one of my Goslins shall pray. Moreover, I think every American who holds his freedom dear will do well to stand against the establishment of precedent wherein any arm of government proposes to legislate with reference to the religious experience of any child or any group of children."

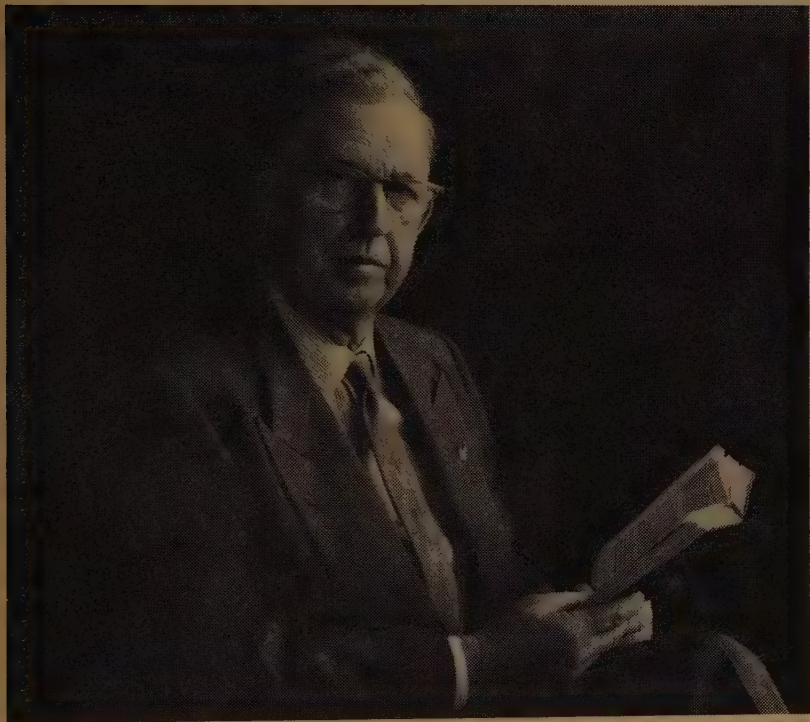
* * *

THE TRUTH ABOUT LINCOLN

By Dr. Ira D. Cardiff. The Truth Seeker Co., New York, \$1.00

When one enjoys a book such as "The Truth About Lincoln" it is difficult not to quote at length as there are many pages that appeal to an appreciative reader. The introduction presents the thesis: ". . . the truth should be known and delineated by the biographer. This calls for a mind . . . devoid of prejudice and preconceived notions of its subject, . . . which has respect for the truth and the courage to portray it . . . sufficiently analytical to discriminate between the essential and the trivial regardless of how interesting or sensational the latter may be." The author seems to meet these qualifications and has written a book filled with pertinent, not too well known facts, regarding Lincoln.

EDITORIAL—HOPE FOR SURVIVAL



E. O. CORSON, Editor

Photo by Cedric Wright

Of the Ten Aims of the Humanist World Fellowship it seems appropriate at this time to explore again the meaning of the Sixth, namely:

"A quickened conservation of the world's natural resources, including human resources, so as to arrest their wasteful exhaustion and wanton destruction and thus insure their longest preservation and widest beneficial use for man's survival on this planet."

On this matter one of the most informative pamphlets we have come across is U. S. Agricultural Bulletin No. 99: "Conquest of the Land Through 7000 Years," which is based on a study by Dr. Lowdermilk on land use of the Old World, known as the graveyard of empires.

Starting with Mesopotamia, the Biblical Garden of Eden, with her eleven empires stacked one on top of the other—this tragic land, which it is estimated originally supported around twenty-five million. Now the present population of Iraq is about four million. This is also the land of the people who invented the wheel!

Next we look at the land of the Egyptians where some 6000 years ago someone hitched an ox to a hoe and invented the first plow; also the pyramids which are suggested as being the first W.P.A. projects—this old land borders the Sahara desert which slowly creeps toward the south across Africa at the rate (it is said) of six miles a year.

Around the ruins of the hundred dead cities of Syria they find that the soil at the depth of from three to six feet has been carried from most of the hillsides. Therefore these cities will remain dead; for their foundation of life, the soil, is gone.

The abuse of the soils throughout the world and the attendant overpopulation, it is obvious, has destroyed civilizations out of the memory of man and as some writers believe these are man's most dangerous and difficult problems that now are before him.

Before we take a look at our own house, let's take a peek at China, based on the bits of information we have. It is said that about 1000 A.D. her forests had been destroyed with their cover which held the water in the highlands. With the forests gone have come the series of devastating floods, destroying crops and millions of her people.

It has been said that her most recent flood covered an area the size of the state of Texas. In this vast overpopulated country, we are told, the population had become static at around six hundred million, regulated by the high death rate, as indicated by the ordinary Chinese mother having twelve births with an average survivor of one. This is a terrible situation out of which anything might develop. Public Health authorities have been fearful of what might happen if public health services, similar to what we have in the U.S.A. were instituted. It looks as though something like that has happened because it is said the present Communist Government has made the statement that they expect to have eight hundred million in 1975, an increase of 33 1/3% in 20 years.

To illustrate what this may mean: A few years ago a professor from Adelaide, Australia, spoke to one of our associations. He told of their rabbit problem and its attendant destruction of

everything that grew. In order to keep the rabbits out of the agricultural area they had built a rabbit fence from the north to the south of Australia. But what happened when the rabbits came to the fence? The ones behind kept climbing on those in front, to get a look; pretty soon there was a pile of rabbits fence high. Well, the others just walked over the fence.

Responsible leaders of the Catholic Church advocate (like Hitler) no population control. That is when a country's population exceeds its carrying power the people must migrate to a lesser populated area. If there is resistance to this migration then they shall take it by force. We would like to ask where this lesser populated area is in this age, and if such plans might not also be used as a suggestion to China and her excess of hungry millions.

Now let us take a quick peek at the U.S.A. where there have been many studies made of our land and water problems. It seems that of all the many lands the U.S.A. has less water in the right places than the others. With the sinking water holes, flash floods and tropical storms and the ever-increasing population it is time to take a look.

Senator Clinton Anderson, former Secretary of Agriculture, recently stated before Congress that if we had another Dust Bowl our stored food supplies would be exhausted and from that point on we would always be a hungry nation.

Last fall the writer paid a short visit to Denver. There he found a city approaching 700,000 population with signs out not to water shrubbery or lawns. He was also shown the source of their water supply—over the Continental Divide, on the west side of the Rockies. We haven't the time or space to go into details here, but the whole Rocky Mountain Plateau is said to be headed toward becoming the world's next great desert in which sandstorms may bury the continental roadbeds and communications, cutting the United States in the middle.

It is estimated that every year since the first sod of the plains was turned, an inch of topsoil from an area the size of one of our modern sized states is carried into the ocean. The loss of soil, according to our soil conservation service, has amounted to one-third of the original soil of the land. It should be noted that the recent act by the present head of the Department of Agriculture amounts to the virtual liquidation of the soil of two additional states of our U.S.A. and maybe eventually, the people of those states.

Charles Darwin, author of "The Next Million Years" in a recent lecture at the University of California, stated that Birth Control is necessary or man must face starvation in the future, and that our population, now at 2,500,000,000, by the year 2000 will reach 4,000,000,000 and by 2500 it will probably reach 6,000,000,000.

He also indicated that the world would not more than be able to feed itself 50 years from now and in 100 years it would be at the point of starvation.

One additional point before concluding about our National Parks, National Forests and National resources, which should be enjoyed by the present and conserved for our children and our children's children. We quote from "Conserving Our Great Outdoors," by Richard Neuberger:

"All our resources must be considered in relation to our rapidly-expanding population, and of no resource is this more true than of our outdoor recreational areas. We have 14 million acres in National Parks, which are wholly reserved for recreation, and 161 million acres in National Forests, which are dedicated to a program of "multiple-use," and among these various uses recreation occupies a high priority. Yet is this enough?

"Canada, our closest neighbor, has 250 million acres of Crown forests, which means they are owned publicly by the people of Canada. There also are 18 million scenic Canadian acres in National Parks. Canada has a population of 16 million while that of the United States is 165 million. This makes it evident that Canada, with fewer than 10 per cent the number of inhabitants of the United States, has 28 per cent more of its land in National Parks and 55 per cent more of its area in publicly-held forests. In addition, there are spacious provincial parks like Twedsmuir in British Columbia, which is far larger than our biggest National Park, Yellowstone.

A 10-POINT PROGRAM

"These are a few of the steps which must be undertaken if we are to conserve our great outdoors:

"1. Strict adherence to the long-standing National Park policy of no commercial impairment or invasion.

2. No material diminution in the size of either National Parks or Wilderness Areas.

"3. Protection of wildlife refuges and bird sanctuaries from oil-drilling and similar activities.

"4. Authority in the office of the Surgeon-General to levy penalties against industries and/or cities which create a menace to public health by dumping pollution into rivers and lakes.

"5. Sufficient Congressional appropriations each fiscal year to rebuild highways, trails, tourist lodges, campgrounds and Rangers' living quarters in National Parks and Monuments.

"6. An appropriation for National Forest recreational facilities equivalent to 10 per cent of total receipts collected annually for multiple-use of the Forests, with a ceiling of \$5,500,000.

"7. Legislation to forbid the commercial felling of trees growing on National Forest land which has been patented as the result of mining claims.

"8. No further preferential privileges for private livestock interests using forage and rangeland in the National Forests.

"9. Federal legislation modifying the authority of the Federal Power Commission and other agencies to disregard the objections of state conservation and game agencies in licensing projects on rivers wholly within the borders of a particular state.

"10. Recognition of the fact that recreation often can be the highest and most socially useful purpose of a particular resource or area.

"These policies will not, in and of themselves, magically promote outdoor recreation in the United States. But they will help to safeguard such wilderness fastnesses and scenic realms as have already been reserved. If followed faithfully, they will halt depredations and encroachments, and that would be a decisive gain. In 'Reaching for the Stars,' Nora Waln said that 'trees give peace to the souls of men.' And so do snowy mountain pinnacles and the dim-blue depths of a great abyss, and waterfalls dissolving into rockets of spray and spume.

"Such values never can be measured in money. They are beyond a dollar tag. People cannot buy back a forest which has been gutter, a cataract that has been piped."

We Humanists believe that the hope of America and the world is the conservation of Man and that the resources that sustain him must be brought into balance. That he is a part of Nature and he shall reserve for his enjoyment and use the bounties she provides.

"Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this

world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously."

To those who wish to explore this subject further, the following books are suggested: "Our Plundered Planet," Fairfield Osborn; "Road to Survival," William Vogt; "Population on the Loose," Elmer Pendell; "Deserts on the March," Paul B. Sears; "Standing Room Only," Carl Sax; "Conquest of the Land Through 7000 Years," U.S.D.A. Bulletin No. 99; "Conserving Our Great Outdoors," Richard L. Neuberger, Tami-
nent Institute (or write us.)

* * *

THE TVA AND THE DEMOCRATIC IDEAL

At the annual award meeting of New York Chapter, L.I.D., on January 13, 1956, Gordon R. Clapp in his address on "Democratic Trends in Public Ownership" dealt with the relation of the TVA with its employees.

When the TVA began, many had opposed the management's belief in collective bargaining, declaring that such bargaining "would undermine the sovereignty of the state." The TVA administrators, however, were of the opinion that public employees should be first class citizens. "Within a few years the employees of the TVA who were engaged in building dams were almost completely unionized by their own choice," and the management had entered into a written agreement with a central body which had been set up by 15 unions of the AFL.

"Receiving wages which they themselves had participated in negotiating, our working forces during World War II turned in work which cut costs of the finished dams in such a way as to make new records."

"The records that these men had already made who comprise the TVA will show for many, many years to come—centuries to come, in fact—in the TVA structures which they built, in the floods which they control, in the power which the powerhouses generate and the public which their structures serve.

"TVA built 20 dams in 20 years. It has built seven large steam plants, two of these the largest in the world. TVA is today the largest integrated single utility system in this country and every one of you owns shares of stock in it from which, whether you realize it or not, you have received dividends many, many times more than what you have put into its original investment.

"TVA would not have this record, in my judgment, if its internal atmosphere, its basic foundations of humanism within its organizations, had not recognized that every employee had as great a stake in the outcome of the projects as the highest

official or as the most distinguished members.

"The record of labor's responsibility and of labor's dedicated compliance with its agreements, even when the going was rough, should remove doubts that people may have still in their minds that there is some alternative for democracy in our industrial societies and organizations. I think it would have been a poor record indeed for the TVA, even though it might have built as many dams at as reasonable a cost and with as reasonable record of efficiency if, as a part of that record, it had omitted a demonstration of the efficacy of democratic relationships within our industrial enterprises, be they public or private."

The former TVA Chairman also dealt with the democratic way in which the authority formed a real partnership with the state, the municipalities and the rural cooperative societies.

"Negotiations, consultation and a joint understanding of the common objective which is basic in any democratic procedure has built into the Tennessee Valley a strong sense of inter-governmental relationships sanctified by contract and founded upon a record of service to consumers and to the nation." Only when we apply democracy to our public services can we hope to do a workable job.

* * *

YOU CAN STILL DO SOMETHING ABOUT THE H-BOMB TEST

Our government has announced an H-bomb test in the Marshall Islands for this month. According to the press, the United States has exploded 65 nuclear bombs, Russia at least 30, Britain 3. As U. S. citizens we cannot escape responsibility for the effects of our own tests.

What Are the Physical and Biological Results of Nuclear Tests?

Dr. Williard F. Libby of the U. S. Atomic Energy Commission has said that a weapon 500 times stronger than the Hiroshima bomb might have radioactive fall-out of 100,000 square miles. Nine leading world scientists (7 Nobel prize winners) said in 1955, "It is stated on very good authority that a bomb can now be manufactured which will be 2,500 times as powerful as that which destroyed Hiroshima."

Man does not know the effects on human health of testing such bombs. We do know that everyone on earth is affected. We do know that diffusion of radioactive products, as the Pope said in his Christmas plea for renunciation of tests and bombs,

"depends upon elements not under man's control." We do know there are permanent genetic effects.

Dr. H. J. Muller, Professor of Genetics at Indiana University and Nobel prize winner, said May 13, 1955, "the number of mutations produced by the bomb tests to date does not involve a significant deterioration in the genetic constitution of the population but does produce a lot of significant disabilities . . . they are far from negligible, they are in the tens of thousands."

Dr. A. H. Sturtevant of California Institute of Technology says, "the bombs already exploded will ultimately result in the production of numerous defective individuals if the human race itself survives many generations." The world takes this so seriously that the UN has appointed a Commission on Radiation Effects which has not yet reported.

The Japanese government has asked our government not to hold the test. Our government has informed them that the test must proceed. Will Asian peoples see in this test a callous disregard for their safety? Will Russia be deterred—or be challenged to further and greater tests? Surely it will increase the fear which now corrodes all attempts to achieve the nuclear control and disarmament on which man's future depends. Out of fear may come the "incident" that starts the war all dread.

What Are Its Moral Implications for Us?

Does not this test mean we are willing to take chances with the health and lives of other peoples and of unborn generations? Does it not mean that in the last analysis we are willing to use means capable of destroying man? This is to defy the Creator of life.

We still have the opportunity to act morally, wisely, humanly. For the United States to give up this test might be a real step toward an international ban on tests, the first break in the vicious circle of the nuclear armament race. Only a tremendous outpouring of deeply felt conviction to President Eisenhower can accomplish this.

* * *

CO-OP RATES UP; PRIVATE POWER SUBSIDIZED

Economist Clay L. Cochran has testified in Washington that one government agency (Interior Department) seeks to raise federal power rates to rural electric co-ops while another agency (Office of Defense Mobilization) is giving subsidies to non-preference private power customers.

Dr. Cochran, who is on the staff of the National Rural Electric Cooperative Association, testified before the joint Senate and House Public Works and Interior subcommittees on a proposed 40% rate increase for Southwestern Power Administration. The increase is sought by the Interior Department.

He charged that the Office of Defense Mobilization has given private power companies interest-free loans in excess of \$2.7 billion to expand their power facilities. He told the committees that benefits of the interest-free loans to the private power companies would total more than \$4 billion over a 33-year period.

Oklahoma and Missouri power co-op leaders term the increase "destructive." They deny that the increase is necessary to retire SPA's investment in hydroelectric dams and to meet its operating expenses.

—The Co-op Consumer

* * *

We must learn that any person who will not accept what he knows to be truth, for the very love of truth alone, is very definitely undermining his mental integrity. It will be observed that the mind of such a person gradually stops growing, for, being constantly hedged in and cropped here and there, it soon learns to respect artificial fences more than freedom for growth.

You have not been a very close observer of such men if you have not seen them shrivel, become commonplace, mean, without influence, without friends and without the enthusiasm of youth and growth, like a tree covered with fungus, the foliage diseased, the life gone out of the heart with dry rot, and indelibly marked for destruction—dead, but not yet handed over to the undertaker.—Luther Burbank.

* * *

MINISTERS' LETTER TO ADLAI STEVENSON

December 15, 1955

Mr. Adlai E. Stevenson

Dear Governor:

We, your friends and pastors most intimately familiar with your church affiliations, want you to have our views.

We believe you feel a sincere and profound need for religion, and that your Unitarian rearing has deeply impressed you with

the importance of translating religious and ethical values into concrete forms of civic responsibility. We know, too, that from wide experience and in keeping with the best in the Judeo-Christian tradition you feel that men of good will everywhere and under whatever religious banner share common spiritual aspirations for honor, dignity and fulfillment.

While we understand that you respect theologians, we know that doctrinal rigidity has never limited the comfort you find in Christian faith, worship and fellowship. So, while Governor of Illinois, there being no Unitarian Church in Springfield, you attended the Presbyterian Church. Confronted with the same situation when you returned to your farm home, we Presbyterians urged you not only to use, as you had from time to time for many years, but to be a member of the nearby Presbyterian Church of Lake Forest. Your membership was accepted with the understanding that you would maintain your lifelong affiliation with the Unitarian Church of Blomington, your home town.

We understand and approve your feeling that there is no inconsistency with a broad religious outlook, in continuing to draw strength from your Unitarian heritage while worshipping with your Presbyterian friends and neighbors, and, on your travels, in other Protestant churches as well. Descended from active Unitarians on your mother's side, and equally active Presbyterians, including many ministers, on your father's side, we understand perfectly that you have found a local church home without forsaking a lifelong commitment and that you have also united your parental religious endowments.

We hope that your concern will be, as always, that your fellow Americans shall find in their varying religious faiths the spiritual confidence to enable this nation to provide firm moral leadership in a deeply troubled world.

Please never hesitate to look to us for help if we can give it to you in our ministerial calling as Presbyterians and Unitarians.

s/ Rev. Richard Paul Graebel
First Presbyterian Church
Springfield, Illinois

s/ Rev. Robert G. Andrus
First Presbyterian Church
Lake Forest, Illinois

/s Rev. Kenneth C. Walker
Unitarian Church
Bloomington, Illinois

s/ Rev. Jack Mendelsohn
All Soul's Unitarian Church
Indianapolis, Indiana

Adlai's Reply

ADLAI E. STEVENSON
231 So. LA SALLE STREET
CHICAGO

March 9, 1956

Dear Mr. Corson:

I find your letter on my return from a long trip, and am sorry that my reply has been delayed. It was good of you to write in such a friendly spirit about my so-called "switch to the orthodox."

As a liberal Unitarian I see nothing wrong in joining and helping to support the liberal Presbyterian church near my home, which I have attended for many years. The leaders of the Unitarian Church in Boston, and my own ministerial friends in both churches, have expressed their understanding of this step. Perhaps the enclosed copy of a letter from several of them will interest you. And I am deeply grateful for the generous defense in your letter to Reverend McKnight.

Cordially,



Mr. E. O. Corson
Humanist World Digest
1011 Heinz Avenue
Berkeley 2, California

The Humanist World Digest does not support any political candidate, as such. However, we approve of Mr. Stevenson's association with his neighbors and friends in his endeavor to attain a unity that rises above the barriers of belief which may otherwise divide them.

SUMMARY OF 'THE MEASURE OF MAN'

By Joseph Wood Krutch

We have been measuring man as if he were merely an animal or a machine. Since the social scientists have no tools to measure anything beyond this, they have assumed there is nothing. The longer this assumption is acted on and the higher functions of man ignored, the less there will be beyond the physical and mechanistic. The modern psychologist maintains that man is the result of forces over which he has no control—his heredity, the environmental factors to which he has been subjected, and that he can be conditioned to predictable results. Instead we should realize that we are both individuals and members of an aggregate. To an extent we are influenced by the aggregate; we think and do like the aggregate and will perhaps perish with the aggregate; but we are also individuals with an amount of self-determination and the power to choose and our choices are important to ourselves and to society.

We took the wrong path and the results are becoming very evident. The 18th century scientist who said he could not believe in a soul because he could not find it in his test tube made a very foolish remark. A test tube would be the last place to look for a soul, if by chance it did exist.

Now we have a mechanical brain and we seem to think we have practically succeeded in making a machine equivalent to man. We ignore the most obvious and most important distinguishing mark of man: his consciousness—his imagination, power of sympathy, of love, or preference, of a sense of values.

As we have assumed that mind and matter are two separate things, the physical scientist has assumed that mass and energy are entirely different. But it is the physicist who has discovered that his assumption is incorrect—that the two supposed inseparable elements in his world, mass and energy, are interchangeable and has acknowledged that there is always an element of the unpredictable.

In the same way perhaps mind and body are not separate entities but in some way we do not yet know (maybe cannot know) are interchangeable and inter-acting.

If mankind is to be saved, we must halt the present tendency to regard man as only animal and mechanistic with the conclusion that what is "normal" for the mass or the average is all that should be expected since that is all we can measure. (Think what that means, for instance, in terms of the Kinsey reports.)

Maybe the old religious concept of man as a being with free will, choice and responsibility for his actions was more correct than ours. The ancients spoke of the soul; the modern psychologist speaks of the personality or soul as the psyche, but isn't that merely a different name? It is not necessary to hold either the narrowly religious remedy of "a return to God" or the mechanistic view of man. There is yet time for man's survival and a worthwhile society if we abandon our mechanistic philosophy and regard man as having at least a measure of free will and responsibility for his actions.

—Sophie Werner

* * *

MEMORANDUM

As you probably know, the House of our U. S. Congress on April 16, 1956, passed H. J. Res. 396 (to establish as our national motto "In God We Trust") and sent it on to the U. S. Senate.

I now call your attention to the fact that the Senate has referred this bill to its Committee on the Judiciary (See Congressional Record, Vol. 102, No. 63, for Wednesday, April 18, 1956, page 5770) the next-to-last bill listed in the first column, under "House Bills and Joint Resolutions Referred."

Ben W. Parnell, Louisiana

* * *

What is this nonsense that "what you believe is not important, it's what you are"? What you believe is part of you. What you are depends on what you believe. You do not act in a vacuum. If you act rationally you act according to your beliefs. If you have cockeyed ideas you are a cockeyed person.

* * *

As science and education rout one superstition and myth after another, man will turn to a reasonable scientific religion.

—Rev. Donald B. King, Hoopeston, Ill.

* * *

Mainly through the Rural Electrification Administration program, some 4.9 million Americans farms—more than 90 per cent of the total—were being supplied with electric power in 1953, notes a recent study of the Twentieth Century Fund. In 1935 when the REA was established, only 11 per cent were electrified.

Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.—Abraham Lincoln.

* * *

The man who has not anything to boast of but his illustrious ancestors is like a potato—the only good thing belonging to him is underground.—Sir Thomas Overbury.

* * *

A man without mirth is like a wagon without springs, in which one is caused disagreeably to jolt by every pebble over which it runs.—Henry Ward Beecher.

* * *

CO-OPERATION

We are taught, many of us, from our youth onwards, that competition is essential to the health and progress of the race. Or, as Herbert Spencer puts it, "Society flourishes by the antagonism of its atoms."

But the obvious golden truth is that co-operation is good and competition bad, and that society flourishes by the mutual aid of human beings. I say that is obvious, and so it is. And it is so well known that in all great military or commercial enterprises individualism has to be subordinated to collective action. We do not believe that a house divided against itself shall stand: we believe that it shall fall.

We know that a State divided by internal feuds and torn by faction fighting cannot hold its own against a united people. We know that in a cricket or football team, a regiment, a ship's crew, a school, the antagonism of the atoms" would mean defeat and failure. We know that a society composed of antagonistic atoms would not be a society at all, and could not exist as a society. We know that if men are to found and govern cities, to build bridges and make roads, to establish universities, to sail ships and sink mines, and create educational systems, and policies and religions, they must work together and not against one another. Surely these things are as obvious as the fact that there could be no hive unless the bees worked as a colony and on the lines of mutual aid.—Robert Blatchford.

THE MEMBERSHIP ROLL CALL

International science has made the world one neighborhood. Religious Humanism is the foundation upon which it shall be made one Brotherhood. This is a compelling cause, with room for all.

* * *

For \$1.00 you can subscribe to the Humanist World Digest for a year, or send it to a friend. It will be a Missionary toward man's objective approach for his survival here. We would like to have you answer the Roll Call. Also, we will thank you for the names of those you think might like to know about this magazine.

SUBSCRIPTION FORM

Please enter my subscription to the Humanist World Digest foryears at \$1 per year.

(Add gift subscriptions on separate sheet)

Membership Form (Dues include Digest subscription)

I wish to apply for membership in the Humanist World Fellowship and enclose \$..... to cover annual dues, as indicated.

Check () \$5 Regular () \$10 Contributing

One () \$25 Sustaining () \$100 or more, Sponsor

Total amount enclosed: \$.....

NAME

ADDRESS

(Please type or print)

Mail to: HUMANIST WORLD DIGEST
1011 Heinz Avenue - Berkeley 2, California

INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the **inviolable** dignity of the individual and declares democracy the only acceptable method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradi-

cate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

Josiah R. Bartlett
2441 LaConte Ave.
Berkeley 9, Calif. (e)